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Maricopa

PLATE XIII

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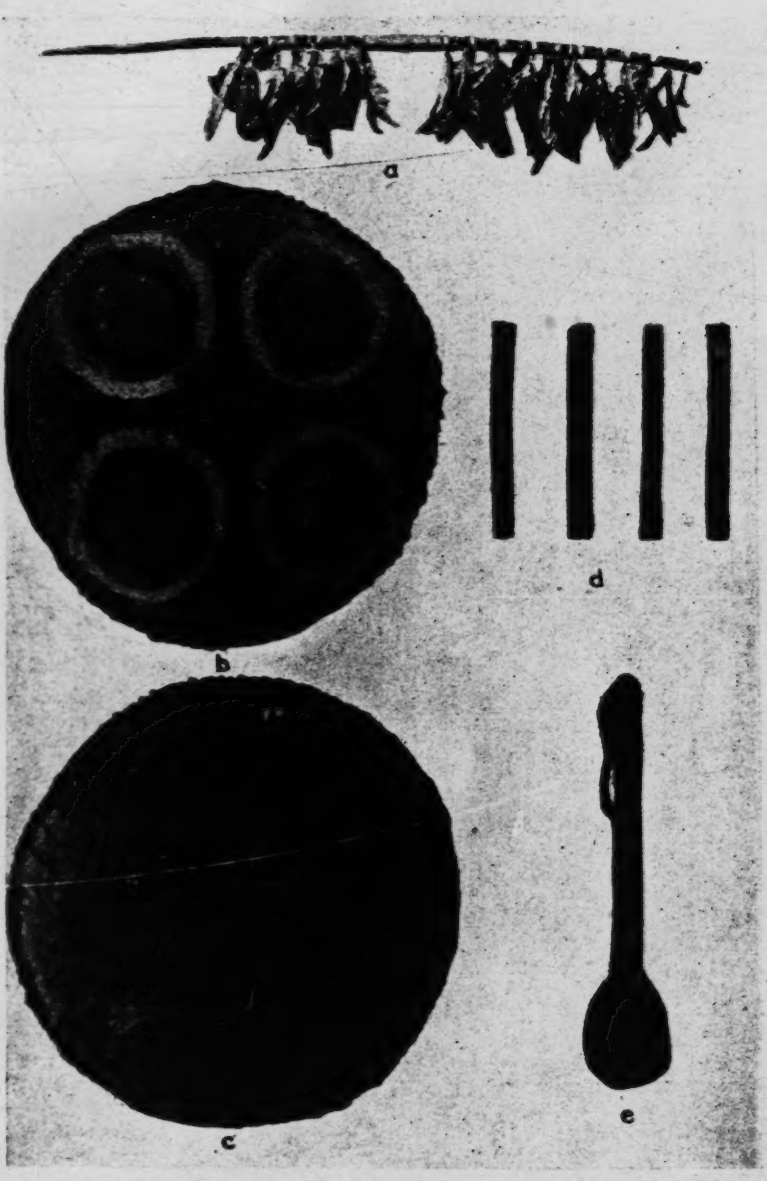

[524]

WEAPONS AND STICK DICE

(*a*, Feathered pike; *b*, *c*, shield; *d*, men's stick dice; *e*, club)

[p. 136 A]

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533 of them, but there was no local song named for them. Similarly
[756] Fox was the subject of a shaman's song, but there was no song bearing this name.

Deserted referred to a deserted house in which, traditionally, a man was lying when he heard bird spirits gathered there singing this song. These little birds (resembling meadowlarks) were called cikâtca'ʀâk (Mohave sakachieka).[17] For this song men
[534] and women sat, beating time with sticks on baskets.

Dragonfly may have been confounded with another song. The native term for the insect, ɣanavâʀe', also meant king, president (from Spanish *general-a*). A performance named "Moving the king around" is described in the section on dances. The song and performance were given only once, or at most a few times: the singer died.

Eagle was sung once or twice by a man who dreamed it and soon died. The Mohave name Ohwera was not recognized.

Enemy Standing bore the name of the scalp dance, a name taken from the practice of mounting the enemy scalp on a pole. It was used both in war and scalp dances. It was sung by ɣatisa'-lâ, an Halchidhoma chief, who dreamed of dead enemies returning to tell how they had been treated by the Maricopa. The song told how a father behaved when someone of his family was taken prisoner or killed.

Frog was sung "by everybody" for pleasure, but it brought
[821] rain because it told "all about" rain and wind. "The first part of the evening," she (Frog) told how she left her home (having killed the culture hero): continued how she was pursued and caused a storm to spring up behind her to hamper her pursuers.

Grebe (? "a kind of duck"), ɣaltau'p, was distinguished from loon (ɣalyâpu'kc) for which there was no local song (unlike Mohave). Grebe was sung infrequently, "when very happy"; probably not a shaman's song.

Hand Game: the song had the name of the game. Like the Mohave they considered this one of the song series. It was "sung
[524] by all the tribes here." They played the game every night. It consisted of only a few songs, indefinitely repeated; telling that

[17] Kroeber, *Handbook*, p. 787, n. 1.

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Boys also played a game, slinging mud at each other, in which they learned to dodge missiles without breaking from the skirmish line (see p. 338). 857 868

Girls were trained to carry little burdens balanced on their heads when they were but two years old. Later they assisted their mothers fetching water before sunrise. Girls of four could grind seeds very nicely, it was said: they were wakened when it was barely light and set to work on a basketful. A girl must show her proficiency at grinding such an amount at her marriage. I observed a little girl of five at play making pottery. Working with a ball of mud, she paddled it into form and pinched up the sides to form the vessel with the characteristic motions of an accomplished potter. 868 857

Children were not permitted to sleep after dawn. In fact, everyone in the household was roused at dawn, for to sleep after sunrise was to invite bad dreams causing sickness and death. The customs of running toward the dawn and throwing half-roused boys into the water were unknown here. 513 867

When children were old enough to understand, all the tales were told them, with a commentary of admonition. (Late youth was not the special time for them to learn as among the Pima.[11]) In winter the boys went into the meeting house when stories were being told. A grandmother would tell them to a group of girls. There was no objection to telling tales in summer, but winter nights were conveniently long. To keep children from having bad dreams early in the night, they were kept awake listening to stories. 861 538

Games were played, of course, in imitation of their elders, but not dice, hand game, or cañute, normally gambling games. Some sports were peculiar to children. Boys alone played at hurling darts, slinging mud, arrows; both boys and girls played with tops. Dolls (haʀâoi', "plaything") for girls were made of willow bark: a piece was split and bound to represent head, arms and legs. 857 524

Age status terms were few. They turned on the termination of 561

[11] Russell, *Pima Indians*, p. 191.

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222 co" (hatâluwĕ'nĭtcâu'v), which was gathered when there was no more of the cultivated plant available.

249 Very little tobacco was grown; "in little patches," "a few plants." It was planted in the spring after the rains; digging little holes, hoeing and weeding by hand. The informant had never heard of planting the seeds in ashes. As the leaves ripened, were large enough, they were plucked; other leaves matured, until the plant shriveled in the summer heat. Leaves were used, rarely the stems.

276 They were dried, broken up, and stored in little pots, covered with a sherd that just fitted. Tobacco was usually carried about in a little deerskin sack or, since [237] cattle were introduced, in a cow horn. (Mountain sheep horns were not used prior to this.)

Kutox may have been referring to Pima cultivation or to some slight imitation by the Maricopa.

GAMES AND SPORTS

526 Like the Pueblos, kicking races and gambling games were con- [171] sidered the most important contests and were bet on heavily. Kicking races at least figured intertribally. There was the usual unequal division of games and sports between the sexes, with the preponderance in favor of men. While this was perhaps predictable in the matter of sports, it was certainly arbitrary that men had more games. They played at hoop and pole, at ball, and [524] raced, and for sedentary games had dice, cañute, and the hand game. Only double-ball shinny and their own form of the dice [562] game were peculiar to women. The same disparity appears in boys' sports *versus* girls', but here there is every reason to think that children's sports are badly represented in what follows, although I made specific inquiries for them. The hidden ball game, ring and pin, and string figures were pastimes for everyone. All [525] other adult games were inseparable from betting, with the possible exception of the ball game, i.e., the men's form of shinny, which, as a matter of fact, was a lackadaisical, unorganized affair. Basket dice, which might have been expected among the Maricopa, was missing.

The pattern of a race, as elsewhere in the Southwest, was to a given point and return. This appeared, for instance, in kicking races and relays.

In the kicking race (huĭnya'vȧ) they made use of a ball, not a stick. This, called sȧ'a'n, was manufactured by dipping a stone, an inch and a half in diameter, repeatedly into melted gum until it grew to the size of our baseballs. For this purpose they used

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526 end. Those whose darts were caught retired from the game. The others threw their darts again for him to catch. Again those caught retired. Those who survived this time, then threw the split stick out and the game began again. That boy who caught all (?) their darts was chosen leader for all their games. The

[524]

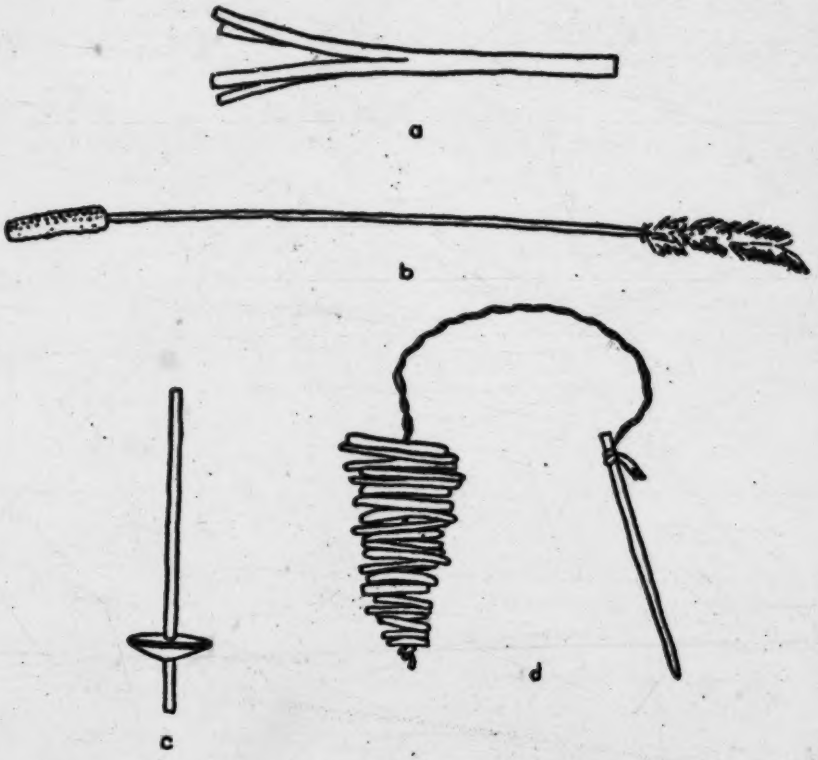

FIG. 14.—Games (*a*, *b*, boy's dart game; *c*, top; *d*, ring and pin game)

game, the dart, and this leader were all called by the same name, tŭmxo'ʀgĭc. The split stick was tcahwa'tc, onomatopoetic for its whirring sound as it was thrown.

524 857 866 Young boys indulged in mimic warfare, slinging mud at each other (called duxwĕcu'm, "whirling"). Two long lines of boys were opposed, each boy provided with a big lump of mud under his arm and a stick a foot long. A bit of mud was pinched off and

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thrust on the end of the stick so that it could be slung at the opponents. They began at a signal. They must not cry nor run away when hit, but must keep the line intact. They dodged, twisting aside. This was their first training; then when going to war, if shot, they would be able to stand it and hold the line. It trained their arms and taught them to throw straight. The lines moved toward each other until one side broke and ran. This contest was frequent, but was considered very rough. It was played only early in the morning and in the evening. 524 857 866

Boys also used slings for sport. The sling (daθla'p) was not a weapon. It was made of an elliptical piece of leather to each end of which a cord was tied. 526 857

They juggled (mai'âmtciacu'm, "to swing upward") with little wild gourds, stones, or clay balls. They used two, three, or four. This was played at by anyone. Poles were balanced on end on the hand as a sport. (This was nameless.) 524 857

Tops were twirled between the palms by both boys and girls. These, as the name implies (ᵏma'tâpaiyi'ʀᵏ, "flying clay") were made of a disk of baked clay, an inch to one and a half in diameter, mounted on a slender stick, six inches long (Fig. 14, *c*). The lower end of the stick being flat, the top travelled in a circle. The boys would use this as a test of good running; each trying to follow his erratic top.

Boys amused themselves by tapping arrows on their bow strings to see who could make the loudest sound. The bow was held vertically, string up, with one end resting between the teeth. This was the only form of musical bow known to the Maricopa. [534]

The bull-roarer (xiuxiu: onomatopoetic) was also merely a plaything. This was a ten-inch length of split and scraped arrow-weed, with a cord fastened in notches near one end.

The hidden ball game (tatu'ðulĭk, "hiding") was a pastime, not a gambling game. Two opponents, facing each other, had each a ridge of dirt transversely before him. One ran a small stone repeatedly through his pile, singing kwâtâðu'n, kwâtâðu'n, until he left it hidden there. (The dirt was not divided into 524

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●524 piles.) The other guessed whether the stone was at the middle or end. If he was correct, it was his turn to hide it; otherwise the first hid it again. (Counters were not used.)

The widely known cañute game (called axta'mtatuðu'lik, "reed hiding") was here as usual a man's game.[22] According to Kutox it was also played by the Halchidhoma before leaving the Colorado, who when playing it, were so intent that they would not heed the enemy approaching. Four sections of arrowreed were obtained, cut so that one end alone was closed by a node. Marks were burned into them; any designs being used so long as they were placed at the proper points. My informant described one as marked for its whole length with transversely encircling lines, the second with such lines only at its open end, the third with a longitudinal wavy line at the middle, and the fourth plain. They were named as shown in Table X.

TABLE X

Marked	Named
Entire length	kwĭaðkc, "old man"
Plain	akoi', "old woman"
At center	toxkwĭnyo'ac, "middle figures"
At open end	hiya'kwĭnyo'ac, "mouth figures"

A tiny length of arrowweed or a pellet of charcoal was hidden in one of these tubes and all four filled with dirt. The hidden object was called n,axat, "my dog." Any number of counting sticks were used: each side had a bundle of 75 to 100. Four men played on a side.

To begin the game, each side was provided with a pair of tubes: "old man" and "old woman" *versus* the other pair. Each side hid a pellet in one of the tubes they held and both guessed in which tube their opponents had hidden it. The winners then took all four tubes and hiding a pellet in one of them, while they remained concealed under a cloth drawn over their knees, threw them down before their opponents.

[171] The usual form of the game in the Southwest calls for the

[22] Culin recorded the game under the name ta-thulsh (*Games*, p. 370). His name for one of the tubes kota-aks, "old man," was not recognized by my informants. [114]

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guesser to find the pellet in the third tube chosen, when the privilege of hiding passed to him. For each failure to set aside an empty tube, he loses points. My information is that the Maricopa desired to leave the pellet in the fourth tube. This was apparently the usual Pima and Papago objective.[23] If the guesser was mistaken in setting aside the first tube he chose as empty, he lost ten points; for the second tube, six; and for the third, four. If he succeeded in leaving it in the fourth tube, the set of tubes passed to his side, otherwise the privilege of hiding remained with the first side. The markings of the tubes made no difference, only the order of choice counted. 524 [171]

The tubes were not arranged in patterns, as by Pueblo players, with a single exception, in which the Maricopa again resembled Pima and Papago. The guesser might cross one pair of tubes and place the other two side by side pointing toward the cross. This implied that the pellet was in one of the parallel pair. If however, it was actually in the upper of the crossed tubes, he lost ten points; if in the lower, six. Again the markings of tubes did not matter. [171]

An alternative method of scoring depending on which tube was chosen was given by Charlie Redbird. If the guesser erred in the tube he chose, he gave up its face value in counters. The tubes had the values: "old man," 25; "old woman," 10(?); "middle figures," 15; "mouth figures," 6.

The women's dice game was played by two women seated opposite, each with a flat stone before her and a row of small stones on each side of her arranged in a semi-circle from her body to the slab. Four dice were provided. These were split sticks of cottonwood or arrowweed (not made of bone). The flat faces of all four were painted red, their convex faces unpainted or black. One woman began by bouncing the four dice, clenched together in her fist, on her slab. If they fell all red faces up, it counted five for her; if all blacks up, ten; if two of a kind up, two. One of a kind was a miss, the throw then passing to the other woman. My informants did not fully know how points were counted on the rows of stones, but it seems that at least a little stick was laid on the stone representing the number counted off. For example, if

[23] See Spier, *Havasupai Ethnography*, p. 352.

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524 the throw counted five, the stick was advanced to the fifth stone. The number of pebble markers was unknown, but there may have been twelve in each semi-circle. The game was sometimes played without markers, when there would be only a single slab for both women to bounce the dice on. The game was named tatu'ʀucl'k for the markers in rows or utclmpu'm, "bouncing them": the dice, otŏ'ɣc.

[525] [192] [171] The men's dice game was similar, but it was a betting game played in winter. My informants knew it by no other name than Spanish *quince*, "fifteen," the common name throughout the Southwest. The opposing pair were seated on the ground, each

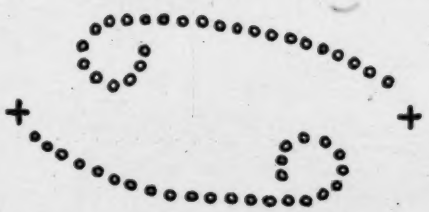

FIG. 15.—Diagram of men's dice game (crosses mark position of players)

with a row of twenty-five shallow pits beginning at his right hand and extending in a curve toward his opponent where it ended in a loop (Fig. 15). A stick or stone served as a marker in the pits: it was called n,ăɣa'tk, "my horse (? dog), pet." The four dice were flattened sections of mesquite root, about seven inches long, bearing marks burned into one face (Pl. XIII, *d*). They were known by the numbers they scored; collectively they were called *quinze*. The dice were held clenched in the right hand and struck from below with a stone held in the left. The die with a longitudinal zigzag counted twenty-five; with a mark at the middle, fifteen; that marked at each end with two lines crossed with an oblique line, six; and with simple transverse lines at each end, four. If any marked face alone was up, it scored its face value. But if any two marked faces were up, it scored two; three up, scored three. When all four unmarked faces were up, the set went to the opponent to throw. When the marker had reached the end of one

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man's twenty-five pits, he made a mark on the ground, and began to amass another twenty-five, since fifty points won. [524]

The hand game was an exciting affair, with much movement and singing. A song series, called tatuʊul,ï'g like the game, was sung by way of accompaniment.[24] It consisted of a few songs indefinitely repeated. These told of the players living in plenty or starving as they won or lost. It was played every evening by men alone. They even stripped themselves of clothing to bet on it. [533] [525]
Four small sticks were used in the game, so small that they might sometimes be hidden between the fingers (a little more than an inch in length, barely a quarter inch thick). Four men on each side sat facing each other, each of one party having a hiding stick. To start the game, a man of each side played alone. The one with the stick stood up, dancing in place, and singing aonânω' wia aonânω'. He held his arms folded; his tongue stuck out. The opposing party sang "almost the same song." His opponent, on his knees, feinted at finding it, pointing wide of one hand and then the other; then clapping his hands, pointed to the hand in which it was hidden. If he guessed aright, his side took the sticks; if wrong, the original hider's side began the game.

The hiding side had twelve sticks as counters stuck into the ground before them, or these were held by a man sitting between the two parties.

The four hiders proceeded to swing their arms across their bodies and to hold their clenched fists under their armpits. The guessers said, "We will knock them over" (meaning the counters) if they thought all the hiders had their sticks in the same hand. If they guessed correctly, all the twelve counters were thrown to them and the hiding sticks as well. Or each would point to the opposing hider and make his choice. A guesser saying, "I will pierce it," meant that the sticks were in the adjacent hands of the two hiders sitting side by side. For each correct guess, that hider gave up his stick while his companions continued to hide theirs. One counter of the twelve would also be knocked down for each correct guess.[25] The hand game was

[24] See p. 264.

[25] The scoring given here is by no means certain.

524 called tatu'ðulĭk, "hiding"; the hand sticks, taðu'l; while the counters had no special name.

String figures (cat's cradles) were solely for amusement and were made by anyone. They were called ukwo'vtciwŭm, "to make something of string." Their number was legion and were principally moving figures, not stationary forms. A few named to me follow:

192 524 wa'a'vkwĭnyu'vâ, "two rival women fighting over a husband" (little knots met at the center)
xasikwa' tcutcl'c, "blackbird's nest"
"metate," which was broken in two trying to move it
"dove," the neck was shown and made to move, then this was transformed into two doves, male and female
xocgl'v mĭl,xol,l'c, "dove with a broken wing," was asymmetrical
xocgl'v mipukl't, "headless dove"
amo'tciu, "making the mountain sheep," showed three knots one above the other which represented the stars of Orion's Belt, called "mountain sheep"
xaiya' gĭcvugŏ'tc, "to meet going for water," represented two girls passing while fetching water
cal,api'lk, "hot hand"; the player pulled the string clear of one hand, saying, "My hand is hot!"

524 The ring and pin game ('uk,a'vĭc, "shooting") was probably played by everyone. This consisted of a stick six inches long to one end of which a string, slightly longer, was tied. Rings of gourd were threaded on the string (Fig. 14, *d*). As usual, the object was to catch the rings on the point of the stick. Unlike Mohave and Pima, there was no scoring diagram in use with the game.